

Current Architectural Problems of Samarkand Ancient Center Centers

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Abstract: This scientific article is about the architectural problems of Samarkand's ancient mahalla centers, critically examines some of the existing mahalla centers, and offers suggestions based on the principles of tradition.

Keywords: Mahalla, ensemble, mosque, teahouse, bakery, Yamini, Koshhovuz, Sozangaron, Gori-Amir, pool.

In the urban planning system of the country, the development of neighborhood centers, their compositional and environmental qualities and other architectural features are not only unique objects in Eastern architecture, but also play an important role in modern urban planning practice.

Unfortunately, the principle of "value" has long been lost in the historically formed structure of urban planning. In other words, the historically established system of community center development has been disrupted in many places. Often there is a specific system problem in the location of objects in the plan. This is explained by the deformation of the urban environment-planning structure during the construction of residential buildings. It is believed that the scale of such changes has been even greater since some of the mosques have disappeared. The loss of irrigation systems has led to a decline in water resources in historic areas, which in turn has led to the deterioration of the landscaping system. In short, the building is a ruined, unusable place.

At present, only a few buildings, such as neighborhood centers, remain in the center. They have arrived not only in the form of architectural monuments, but also as a gathering and recreation center for community members. Today, the neighborhood centers have become teahouses and other public and administrative facilities.



The mosque building in the center of Yominiy mahalla on Chirakchi Street in Samarkand is in a state of semi-ruin. Immediate restoration work should be carried out to prevent it from becoming a complete ruin. The wooden part of the ensemble is not used. An unplanned neighborhood club building was built next to it. The walls of the mosque have large cracks and the spherical dome barely supports it. The condition of the dome is unsatisfactory and needs strengthening. In general, the complex is in a state of technical emergency. The pool is buried, the tower is not preserved.



Ibrokhim Khoja Mosque (late 19th century) on Sozangaron Street in Samarkand. The complex has been renovated once since its construction. The elders of the mahalla said that before the renovation, there was a bakery in the mosque, and as a result, the central pillar almost burned down. There is a

cell in the south-western corner of the mosque. It's almost gone. Only the arches at the entrance are preserved. The toilet was demolished and was located a short distance from the mosque, covered with a dome and a pool filled with water. Those who came to pray settled around the pool and performed ablution before the prayer. There is a swimming pool and a cafeteria across the street. The pool was built at the same time as the mosque was being built. It is currently littered.



There are so many examples of poorly maintained and arbitrarily reconstructed neighborhood ensembles that they can't fit into one article. It seems easier to list the ones that are usable and usable. But they are also in need of repair. All this makes us think about the number of surviving architectural complexes and the deteriorating physical condition. But despite the loss of their original qualities, historically formed neighborhood centers are attracting everyone's attention.



Not all neighborhoods are in bad shape. Near Registan Square, most of the facilities in the center of Koshhovuz mahalla meet the functional needs, and in terms of art and aesthetics, they are not enough yet. An example of such a facility is the Gori Amir neighborhood center. The complex consists of a mahalla chairperson, a women's committee room, a cafeteria and a utility room. There is a small pond in the yard, which creates a good microclimate in the area. The main element of the functional component of the complex is the facade with the

image of the participants of the Great Patriotic War and the memorial plaque with the names of the victims. This element of the complex is aimed at educating the younger generation in the spirit of respect for the past of their people.

The lack of coherence in the folk architecture, as well as the desire for dialogue and traditional ways of cultural life, is also evident in the arbitrarily built buildings in the city.

The day-to-day facilities designed by the project organizations - community centers - now function as commercial organizations. In many of them, the nomenclature of buildings includes elements of traditional neighborhood centers - teahouses, elders' rooms, women's committee rooms, sometimes bakeries, and other service outlets. While not all of them are fully utilized, in a sense they play a role in the lives of the community. In many ways, such facilities meet the needs of the population.



In the current system of public services, modern neighborhood centers do not work at full capacity between high-rise buildings and are not fully used. In practice, such facilities not only fail to provide the required level of service, but also lead to higher costs in construction and operation, resulting in their abandonment in various cities of Uzbekistan.



The location of such centers in the city is also a source of controversy. It depends on a number of conditions related to the provision of services to the population. The centers are unsystematic and scattered. Initially it was planned to place them in the geometric center of the dwellings, then they began to be brought closer to the trunks; sometimes the service centers of the two quarters are located on either side of the highway, close to each other, in which case it would be more expedient to build one large center at the boundary of the two quarters.

In the implementation of new construction, the design of the construction of neighborhood centers is still approached in a formal way. The problem of the composition of the center is posed as an independent task and comes to us through the construction of traditional buildings that have passed almost unchanged over the centuries. The result is unexpected at first glance, the solution of aesthetic tasks leads to the homogeneity of the composite buildings. This is reflected in the fact that modern buildings, which have become commonplace for us, are covered with decorative fences and other methods of fine art, that is, in protest against the old or even imitate the ancient traditions in something new. All of this is not without its desired effect, but the question of the organic solution of the urban environment is masked by the hastily found national strata, or shows a reluctance to touch antiquity.

Research on modern ways of shaping community centers has shown that many of them do not meet demand. First of all, these requirements are architectural-urban and functional features, which are not taken into account in the regions and local socio-economic conditions, which leads to the arbitrary construction of buildings. These degradations are accompanied by the degradation of architectural heritage, and they include:



- In historical neighborhood centers - the separation of the monument from the living environment (using it only for domestic purposes);
- Irregular use of the complex, which does not correspond to the architectural-artistic or spatial structure;
- In modern construction and design practice - a complete abandonment of national architectural traditions;
- Misuse of architectural heritage, copying of ancient architectural methods;
- The use of details of folk architecture in model projects.

Thus, the current situation in the field of reconstruction and construction of new neighborhood centers requires the development of modern design methods, taking into account and developing the architectural-compositional, urban planning and functional traditions of historical heritage.

In conclusion, we refer to the concept of a neighborhood run by ancient values by quoting Gerald Shefeld II, a researcher at Yelski University in New York. Speaking about the results of a year-long study in Uzbekistan, he noted that the field of research is related to architecture, but also to the study of national values, most of the centers, complexes, decorative areas are closely linked with national values, among the architectural ensembles, said the neighborhood ensemble was attracted by the fact that it was formed on the basis of traditional values.



In the Uzbek household, the whole family gathers around the table to talk about culture, spirituality, good intentions, traditions, and grand plans. Noting that some problematic situations will be discussed, he said that this tradition of the Uzbek people should be praised by developed Western nations. It has spread a very high culture and spirituality that the neighborhood centers have witnessed the same attitudes as around the family table, and that some issues have been resolved on the spot without legal intervention.

Today, it is up to the people to show that adapting the ensemble-level architectural solution of the so-called mahalla, which has gained the status of a self-governing institution, is not only an

architectural complex, but also an object at the level of khokimiyat. I think it also plays an important role in shaping a culture of appropriate treatment.

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